K Philemerus (J)

OF LUXURY,

More particularly with

RESPECT TO APPAREL.

BEING THE

SUBSTANCE of Two DISCOURSES, On 1 *Tim.* ii. 9.

Cry aloud, ſpare not, lift up thy Voice like a Trumpet, and ſhew my People their Tranſgreſſion, and the Houſe of Jacob *their Sins.* Iſaiah lviii. 1.

——————————*Ridiculum acri*
Fortius, ac melius, magnas plerumque ſecat res.

Amica Patria, amica Urbs, amica Curia, amicus Exercitus, ſed magis amica VIRTUS.

By a Country CLERGYMAN.

LONDON:
Printed for T. GREEN, over-againſt *Falſtaff's-Head*, near *Charing-Croſs.* M.DCC.XXXVI.
(Price One Shilling and Six-Pence.)

BRITISH MUSEUM

TO THE FEW

WORTHY PERSONS

OF

BOTH SEXES,

IN THIS

ISLAND,

WHO

Have eſcaped the general CONTAGION, and are free from thoſe VICES and VANITIES againſt which they are levelled, the following Sheets are humbly dedicated.

AND,

That The Good God may daily add to your Number, is the conſtant Prayer of

Gentlemen and Ladies,

Your ardently-affected Countryman,

and Sincere Well-wiſher,

Bucks, Jan. 12, 1735.

J. PHILEMERUS.

BRITISH MUSEUM

ERRATA.

Page 15. l. 8. for *Rambles*, read *Bawbles*. P. 19. l. 6. leave out the Word *in*. P. 23. l. 13. after *proceeded* add *did*, P. 28. l. 2. r. Χαλκείων. P. 37. l. 19. after *dreaded*, add *a Comma*. P. 47. l. 10. for Βρῖλαννος, r. Βρίτανvοι. P. 48. l. 22. for *wrote*, r. *vote*.

1 Tim. ii. Part of the 9th Verſe.

That Women adorn themſelves in modeſt Apparel, with Shamefacedneſs and Sobriety; not with broidered Hair, or Gold, or Pearls, or coſtly Aray.

THE Luxury of the preſent Times is a ſtale Complaint, in the Mouths of moſt old People, and has been ſo in all Ages of the World: Which the younger, who are generally addicted to Pleaſure, Mirth, and Gayety, impute wholly to their *querulous* Temper; as if they had forgotten, that ever they were young; and could like nothing that is new, and which was not in uſe in their youthful Days. This Charge *ſometimes* may be, but is not *always*, juſt. There is no Doubt, but that there always have been luxurious Perſons, in every Age of the World: But whether ever Extravagance ſo *generally* prevailed, and deſcended to the lower Ranks of Men, as it now does, I much queſtion; eſpecially, with reſpect to *Furniture* and *Apparel.*

To ſee the Gold and Silver upon the Backs, and almoſt every other Part of both Sexes, a *Stranger* would be ready to imagine, That our Ships, which go to thoſe Countries,

where there is Gold, made a better Voyage, than thoſe which *Jehoſhaphat* ſent, *(a)* and returned with it for *Ballaſt*; and that, as is ſaid of *Jeruſalem*, *(b)* (with ſome little kind of Hyperbole, it is to be ſuppoſed) *Silver was as plenteous as Stones*, in this our Iſland; whilſt many of the poor *Natives* ſigh, to ſee ſo much of thoſe *precious Metals*, ſo *wantonly* and *laviſhly* waſted; when they, with all their *Art*, *Induſtry*, and even *Frugality* too, can hardly get ſufficient of them for their *neceſſary* Uſes.

The fatal Conſequences of this Exceſs, call aloud upon the Wiſdom of the Nation, to think upon a proper Method of laying ſome Reſtraint upon it. In the mean while, I could not but think it incumbent upon me, to endeavour, in my low Sphere, by the Bleſſing of God, to give ſome little Check to the growing Evil; and to perſuade the few under my Care, to comply with the Apoſtle's Injunction, in the Words of my Text, *That the Women* ——

In diſcourſing on which Words, I ſhall endeavour, in the

1*ſt*. Place, To give the true *Senſe* and Meaning of them.

2*dly*. To ſhew, The *Uſe* and *Abuſe* of Apparel.

And,

5 DE60

3*dly*.

(*a*) 1 Kings xxii. 48. (*b*) 2 Chron. i. 15.

3dly. To diſſuade from all *Exceſs* in it, on account of the many *miſchievous Attendants*, and *fatal Conſequences*, of it.

1ſt. I am to ſhew the true *Senſe* and *Meaning* of the Words.

The Apoſtle, in the Verſe before my Text, writes thus; *I will, That Men pray every where, lifting up holy Hands, without Wrath, and Doubting.* Theſe Words, *I will*, are to be tranſer'd hither; *I will, That Women alſo.*

So that, as was ſaid before, This is an *Apoſtolical Canon*, or *Injunction*, with Reſpect to the *Dreſs* or *Attire* of Women. *St. Peter*; addreſſing himſelf to Wives, gives the ſame Charge, almoſt in the ſame Words. *(c) Whoſe Adorning, let it not be, That outward Adorning, of plaiting the Hair, or wearing of Gold, or putting on of* Sumptuous *Apparel: But let it be That of the hidden Man of the Heart, in That which is not corruptible, even the* Ornament *of a meek and quiet Spirit, which is, in the Sight of God, of great Price.* Certainly then, That which is ſo carefully inculcated by the two great Apoſtles, of the *Jews*, and of the *Gentiles*, *St. Peter* and *St. Paul*, ought not to be looked upon, as a thing of *little Moment*, or *no Concern.* And

(c) 1 Eph. iii. 3.

And what the one enjoins to *Wives*, and the other to *Women in general*, much more, it is to be ſuppoſed, obliges *Men*. If *Levity* in Dreſs be not allowed to the *weaker*, more indiſpenſably is it forbidden the *ſtronger* Sex. Not that theſe Words are to be underſtood *abſolutely*, with reſpect to either of them. It is not *always* criminal, *to plait the Hair, to wear Gold, or Pearls, or coſtly Aray*. *This* our Saviour Himſelf ſeems to allow, to *Thoſe who are in King's Houſes*, to Perſons of Quality and Diſtinction. *Not*, in the Holy Scriptures, ſometimes ſignifies no more than *rather than*, as, Matt. ix. 13. *I will have Mercy, and* not *Sacrifice:* And in ſeveral other Places, too many to be here enumerated. So here, probably, The Apoſtle's Meaning is, *I will* rather, *That Women adorn themſelves in modeſt Apparel, with Shamefacedneſs and Sobriety*, than with *broider'd Hair*.

Theſe *may* be worn: But *Shamefacedneſs* and *Sobriety* are much more ornamental, than theſe *borrowed* Trifles. I ſay, The Apoſtle doth not *abſolutely* prohibit the Uſe of theſe, doth not forbid *all manner of unneceſſary Coſt and Care*, in the *Dreſs* of Chriſtian Women; but only ſhews them *a more excellent Way*. He doth not forbid theſe outward Ornaments, *as ſinful in themſelves*; but only, as they *may, and do, become ſo*, when they miniſter to *Pride, Vanity, Lewdneſs, Luxury*, and the like, which brings me to the

2*d*. Pro-

2*d*. Propoſition, *viz*. To ſhew the *Uſe* and *Abuſe* of Apparel. And the

1*ſt*. Uſe of Cloaths was, to *hide our Nakedneſs*, and to *cover our Shame*.

God made Man upright, (*d*) *in His own Image*; and whilſt he retained his *Innocence*, until he defaced *that Image*, he was all-over Beauty. We read *Gen*. ii. 25. *They were both naked, the Man and his Wife, and were not aſhamed*: But no ſooner did *Sin* enter into the World, but *Shame* came along with it. *They knew*, then, *that they were naked*, and not fit to be ſo ſeen; and therefore *ſewed Fig-Leaves together, and made themſelves Aprons*. Afterwards *God made*, (*e*) or inſtructed them to make, *Cloathing of the Skins of Beaſts*. *And what God has put on, let not Man put off*.

This being the *Original* of Cloaths, it is certainly an *Abuſe* of them, when we wear ſuch, as do not anſwer the firſt *Uſe* and *Deſign* of them. When They are ſo *ſhort*, or ſcanty, as to diſcover, in any Meaſure, more than *Decency* and *Modeſty* will allow of; when either the *Materials*, or the *Make*, are ſuch, as ſhall any ways contribute to *heat* the *Fancy*, and *fire* the *Blood*; and ſo, miniſter Occaſion to *wanton Thoughts*, and *impure Deſires*, in the Beholders. And

(*d*) Eccleſ. vii. 29. (*e*) Gen. iii. 21.

And not only, when they have a *Tendency* to *provoke Luſt* in others; but alſo, when they *diſcover* any *Inclination* to it in ourſelves.

This Conſideration may likewiſe teach us *Humility* in our *Dreſs*; that it be *Plain*, and *Grave*; and tho' the Materials be but *ordinary*; yea, indeed, courſe, to be contented with it.

And if our *State* and *Condition of Life* do *allow of*, or even *call for*, *ſoft Cloathing*, that we be not *proud* of it; that we neither *value ourſelves* upon it, nor *deſpiſe others*, who are more *meanly* clad: For, be they ever ſo *rich* and *glittering*, yea, *elegant* and *well-fancied* too; yet, to our *Sin* and *Shame* are they owing; to *Satan* are we *indebted* for them. Be they, therefore, ever ſo ſumptuous and *richly laced*, no one, one would think, ſhould be proud of *his Livery*.

The Son of *Syrach*, therefore, very juſtly cautions, (*f*) *Boaſt not of thy Cloathing and Raiment.*

But had they any *better Original* than this, yet what is there *in fine and rich Cloaths*, that any ſhould be *proud of*, or *value themſelves* upon them? A *plain Suit* will anſwer the *End* of them, and *cover* us, as well as the moſt *richly embroidered.*

What

(*f*) Eccleſ. xi. 4.

What the Philoſopher ſays of a *Fine Horſe*, is as applicable to *Fine Cloaths*.

Thou rideſt, ſays he, (g) *on a fine Horſe; and upon this, thou holdeſt up thine Head on high, and expecteſt to be admired. Should thy Horſe raiſe his Creſt, prance, and curvett; could he ſpeak, ſhould he invite the Spectators to behold his juſt Proportion, and obſerve the Beauty of his Head, his Ears, his Neck, his every Part; ſhould he ſay to the admiring Crowd, Did you ever behold a more beautiful or compleat Creature than myſelf? This would be tolerable in the Beaſt: But why, O vain Man, doſt thou pride thy ſelf in the Perfection of thine Horſe? This adds no real Excellence to thee; thou art not one Jot more beautiful, or the more to be admired, becauſe thou rideſt, or art Maſter of a Beaſt, that is ſo.*

So, in this Caſe, *ſhall a man be proud of that, which is not his own?* For the *gay* and *ſhining Materials*, for his *Gold* and *Pearls*, he is beholden to the *Earth*, or *Sea*, to ſome *Beaſt* or *Inſect*: And for his *coſtly Array*, for the *rich Embroidery*, and the *Artificial Mixture* of the Colours, to the *Skill* of ſome *Workman*. The Peacock *may* be *proud* of his *fine Feathers*; *they are his own*: But to *ſtrut in borrowed Plumes*, for a *Rational Creature*, and more eſpecially, for a *Man* to do this, is as *great an Abſurdity*, and as *ridiculous a Piece of Vanity*, as can well be imagined.

2*dly*.

(g) Epictetus Capite undecimo. Εἰ ὁ ἵππος.

2*dly*. Another *End* of Apparel is, *to protect* and *defend* us, from the *Injuries*, both of *Heat* and *Cold*. In the *warmer* Parts of the World, Cloaths are *abſolutely neceſſary*, to *ſkreen* their Bodies from the *ſcorching Heat of the Sun*; which, were they expoſed, without ſome Covering would raiſe *Bliſters* in the Fleſh, and render the Inhabitants incapable of manuring their Lands, or doing any other ſort of Work in the Fields.

And, in thoſe more Northern Parts, where the Sun doth not ſo liberally impart his kind Influence, *they* are as neceſſary to the Natives, *to fence off the Inconveniencies of extream Cold*; which, otherwiſe, would *pierce* their Vitals, *and freeze the Blood within their Veins*.

We, in this *happy Iſland (happy* I mean with reſpect to our *Situation)* have great Reaſon to thank God, that we are not expoſed to either of theſs Extreams. And, were it not that Clothes are neceſſary on the former Account, *viz. to hide our Shame*, we might, without any great Inconvenience (had we been ſo brought up) go uncovered throughout every Part of our Bodies: That, with Reſpect to Heat, we might do this, will be readily allowed: And that, with Reſpect to Cold too, we might do the ſame, is plain from this;

Phyſicians and *Naturaliſts* tell us, That the *Stomach* requires to be defended from the Injuries of Cold, more than any other Part of the Body. And yet this, not only

only *Men*, but *Women*; not only the *ſtrong* and *robuſt*, but the moſt *tender* and *delicate* Conſtitutions (whether in Compliance with *Faſhion*, or for the ſake of ſhewing a *fine Lace*, or a *finer Skin*) without any *viſible Inconvenience* (*h*) do often expoſe, without any Covering, to the Air, in the coldeſt Seaſon: And, if we can bear to leave that Part of our Bodies to the Injuries of the Weather, which chiefly requires to be covered, certainly very ſafely we may, every other Part.

But however they may not be abſolutely neceſſary upon this Account; yet *Modeſty* requiring us to put them on, we may not, as ſome *Enthuſiaſts* have pretended, *(i) in public*, I mean, put them off.

This being one *End* of Cloaths, it is certainly an *Abuſe* of them, when they are ſo *made* and *contrived*, as not to *anſwer this End*.

As for Inſtance, when they are ſo *ſhort* and *inconvenient*, as to expoſe any Part of our Bodies to the Cold, *(k)* and make us go *ſhivering* all the *Winter*, only *unſeaſonably* to *ape* our Neighbours; who thereby, perhaps, only ſtudied Coolneſs in their *Summer* Dreſs.

(*h*) Tho' I obſerved, the late moſt learned Phyſician, Dr. *J. Friend*, who, tho' willing enough to comply with the Faſhion, when he dreſs'd, wore a warm Stomacher of Scarlet Cloth next his Skin.

(*i*) Called *Adamites*, from imitating *Adam*'s Nakedneſs in Paradiſe.

(*k*) As the Ladies, laſt Winter, did their Arms, by their ſhort, and yet wide, Sleeves; to ſay nothing of the Petticoat.

But who, or what, I pray, are they, who *give us* our *Faſhions*? And from whom do we generally *learn* our *Manners*? A *Nation* remarkable for *Vanity*; and a *Levity*, almoſt beneath the *Dignity* of *Human Nature*: Who excel us in *Nothing*, ſave *Fineneſſe*, as they term it; which, *in plain Engliſh*, is neither *more*, nor *leſs*, than *Trick* and *Falſehood*. For *Princes* (begging their Pardon) can be *falſe*; and often, I fear, *make leſs ſcruple* of being ſo, than other Men. And *in this* we would not *excel*: No, it is a good old *Maxim* with us, *that Honeſty is the beſt Policy*. Theſe our Neighbours, I ſay, are a People *far below* ourſelves, in moſt Reſpects. Now the Prophet *Zephaniah* (*l*) *reproves* the *Jews*, *imputes* it as a *Fault*, and a *Sin*, to them, that they were *cloathed with foreign Apparel*, or dreſſed like the neighbouring Nations. I will not ſay, that 'tis *ſinful* in Chriſtians *to do this*: But ſhall we *take our Faſhions from*, ſhall we *imitate* them; ſhall we, *by a moſt ridiculous Imitation*, expoſe our Perſons to *Cold* and *Nakedneſs*, only to be *like* thoſe, to whom, every *grave*, *diſcreet*, and *good* Perſon, would much rather deſire to be unlike?

3*dly*. Another *End* of Apparel is, for *Diſtinction* in ſeveral Reſpects. And,

1*ſt*. For *Diſtinction* of *Sexes*: And a *promiſcuous Uſe* of Apparel, was *poſitively* forbidden the *Jews*, (*m*) *the Woman ſhall not wear that which pertaineth unto a Man; neither ſhall*

(*l*) Chap. i. ver. 8. (*m*) Deut. xxii. 5.

ſhall a Man put on a Woman's Garment: For all that do ſo, are an Abomination unto the Lord thy God. And *we Chriſtians* are forbidden not only to *wear what belongs to*, but to *imitate the Dreſs of*, and to *endeavour to appear like* the other Sex. The Apoſtle ſays (*n*) *That it is a Shame for a Man to have*, or to wear, *long Hair*; and that *even Nature itſelf teacheth this.* But why is it a *Shame* for a *Man* to *wear long Hair*? Why? Becauſe, by it he *aſſumes the Habit of*, and endeavours to *look like*, *a Woman.* And is it not then *equally ſhameful*, to *comb*, or to *pin it up*, as they do. How *unmanly* do *they* look, *who do this?* I ſay, how do they *deface Manhood*, and *ridiculouſly depart from the Dignity* of the Sex? And what ſtill makes it the more to be wondered at, not only the *Smooth* and the *Fair* do this, but even the *Rough* and *Hard-favoured*; in the forming of whom, *Nature* ſeemed to be in no manner of *Doubt*, of *which Sex* to make them (*o*). Theſe, in ſpight of *Nature*, in ſpight of *Feature*, in ſpight of *Complexion*, take a great deal of Pains to appear *aukward*, *ridiculous*, *effeminate Fops*; whereas, could they be contented with what *God had made them*; did they conſider their *proper Dignity*, they might, without any Pains at all, have made a *manly*, and perhaps too, a *pretty graceful* Figure.

And, on the other Hand, it may be obſerved, the other Sex are as *haſty to put on*, what we ſo *ſhameleſly put off.*

(*n*) 1 Cor. xi. 14.

(*o*) Dum dubitat Natura marem, faceretne puellam,
Factus es ô pulcher, pene puella, puer.

In the Degeneracy of the *Roman* Empire, when the *Men* employed themſelves in *unmanly* Exerciſes, the *Women*, many of them, *turn'd Gladiators*: And, I believe, in every Age, *that Sex* will affect to appear *Maſculine*, in Proportion, as the *Men* affect to become *effeminate*. This might be ſhewn, in ſome other Inſtances, (*p*) as well as their Dreſs. In which, they have approached ſo near to us, that upon ſeeing half a dozen Paſſengers in a Coach, it would puzzle a *pretty good Grammarian*, at firſt Sight, what *Article* to affix to each of them. There probably would be one at leaſt, if not more, of the *doubtful Gender*. In ſhort, almoſt every one chuſes to appear in *any Dreſs*, rather than in *that* which *properly* belongs to him.

The *Gentleman*, I wiſh I could not ſay the *Nobleman* too, *humbles*, I was going to ſay, but *debaſes* himſelf rather, in walking abroad in the *Habit* of a *Servant*, whilſt the *Servant plumes* himſelf in the *fineſt Feathers* he can get; and is not a little proud, that he is much more *richly arayed* than, and very often *miſtaken for*, his *Maſter*: Which brings me,

2*dly*. To another *Diſtinction* Cloaths were deſigned to make, *viz*. Of the different *Degrees* and *Ranks* of *Men*.

Our

(*p*) 'Tis obſervable, that, whilſt the Gentlemen indulge themſelves on eaſy Pads, the Ladies generally ride trotting by: And the Roughneſs of a Horſe's Goings, ſeems to recommend him to the one, no leſs than the Smoothneſs of them does it to the other.

Our Saviour ſays (*q*) *That they, who are in Kings Houſes, wear ſoft Cloathing*; or, as St. *Luke* expreſſes it, (*r*) *Are gorgeouſly apparelled. Perſons* of *High Rank, Officers of State*, and *Magiſtrates*, ſhould be diſtinguiſhed from the *Populace*, by their *Habit*, or ſome *Badge* of *Honour*, or *Enſign* of *Authority*.

Among the *Romans*, the *Senators*, and young *Noblemen*, were diſtinguiſhed from others, by a *Purple embroidered Veſture*, adorned with large *Studs* of *Gold*, ſomething reſembling the *Heads* of *Nails*; thence called, *Laticlavium*. They had other Marks of *Diſtinction* too, among the inferior *Orders* of Men. And all *wiſe Nations* have made *ſumptuary Laws*, to reſtrain Perſons of low Degree, from *vying with their Betters*, in this Reſpect. *To do which*, is not only an *Affront*, but an *Injury*, to thoſe of *higher Rank*. And an *Emulation in Dreſs*, between *Perſons in Trade*, and *Ladies of Quality*, hath very often been of ill-Conſequence to them both.

We, of this Nation, formerly had Laws of this kind. And, in the *glorious Reign of Queen Elizabeth*, not only *Homilies*, were compiled by the *Church, to this End*; but the *Royal Authority alſo exerted itſelf*, to give a Check to Extravagances of this Sort: But now, alas! every one wears, whatever his *Wealth enables*, or his *Vanity inclines* him, to put on. And there is no *Difference at all*, in *Dreſs*, between the *Merchant*, and

(*q*) Matt. xi. 8. (*r*) Luke vii. 25.

and the *Mechanic*: *A Miniſter of State*, and a *Gameſter*: *A Perſon of the higheſt Quality*, and an *Upſtart*, who, but the other Day, perhaps, *caſt off his Livery*.

3*dly*. The Difference of *Age* is likewiſe to be *diſtinguiſhed* by our *Dreſs*. The ſame *Colours* do in no wiſe become the *Youthful* and the *Aged*. *Youth* is *gay*, *affects Finery*; and *may*, perhaps, be ſomething *indulged* in it. The good old *Patriarch* (*s*) *made a Coat of divers Colours for his Favourite young Son Joſeph*. The *Spring* naturally is *adorned* with *Flowers*: But *nothing*, but what is *grave*, is *ſuitable to*, or *can become grey Hairs*. And, to ſee *ſuch decked out in gaudy Colours*, is as *ridiculous* and *abſurd*, as it would be in a *Painter*, to draw the *Picture* of *Winter*, with a *Chaplet of Flowers about his Head*.

4*thly*. As external Habits will always be judged, a kind of Indication of the natural Temper and Diſpoſition of the Wearer, the Matron and the Virgin ought ſo carefully to diſtinguiſh themſelves, as to avoid the Levity of the Proſtitute, in Point of Dreſs. The wiſe Man (*t*) ſpeaks of the *Attire of an Harlot*. There was always ſomething in the *Matter*, or in the *Manner*, of their Habits, by which they were diſtinguiſhed from modeſt Women. The *Colours* generally were more *gaudy*, and the *Faſhion*, or *Make* of them, more *looſe* than in others. Among the *Greeks*, they were obliged to wear *flowered Veſtments*. *Finery*, it ſeems, among the *Ancients*,

(*s*) Gen. xxxvii. 3. (*t*) Prov. vii. 10.

Ancients, was thought to *manifeſt a wanton Diſpoſition.* And, as one (*u*) of the *Roman Satyriſts* ſays, *That a Man dreſt above his Rank, is always diſpoſed to be lewd*; ſo, the *other* (*w*) affirms the ſame of the *other Sex.* This in general is too *ſevere* a Charge. A Perſon of either Sex *may*, in the *richeſt Habit*, *ornamented* with *Gold*, or *decked* with *Pearls* and *Diamonds*, *preſerve Innocence untainted.* But *theſe* ~~*Rambles*~~ Baubles generally *argue a light Mind*, and often *lead into Temptation.* Whoſoever therefore they be, who *much affect* them, however they may be *chaſte*, yet are they not *diſcreet.* But,

5*thly.* Another *End* of Apparel is, for *Decency* and *Ornament.*

It is certainly *no Fault*, but very *natural*, for every one to *like* what *becomes* them beſt; as alſo, to *comply with all innocent* and *convenient* Faſhions (I ſay, *convenient*; becauſe the only good Reaſon of altering Faſhions, is the Removal of ſome *Inconvenience*, which was found in what we before wore) that we appear not *ſingular* and *ridiculous.* And there is often much more *Pride* and *Vanity*, in *ſtanding out*, than in *conforming* to them. I ſay, *Decency* and *Ornament* are to be conſulted in our *Apparel.* But *gay* and *gorgeous Array* contribute not at all to *theſe Ends.*

Let

(*u*) Scorto poſtponet honeſtum Officium. Hor.

(*w*) Nil non permittit Mulier ſibi, turpe putat nil,
Cum virides gemmas collo circumdedit, & cum
Auribus extenſis magnos commiſit elenchos. Juv.

Whether a Perſon be *agreeable*, or *otherwiſe*, there is nothing ſo *generally becoming*, as *that Habit* which the *Poet* deſcribes in two Words, (*x*) *ſimplex munditiis*; and which, tho' I am ſenſible it doth not come up to the *Original*, I ſhall venture to call, *Plain* and *Neat*. Whence are *Nuns* generally thought more *beautiful* than others of their *Sex*, in the *ſame Country*; but from the *Gravity* and *Simplicity* of their *Habit*? And among ourſelves, the *Female Quakers* (who from the above-mentioned borrowed their plain Dreſs) I believe, it will be allowed, generally *appear* with the *ſame Advantage*.

I once knew a Perſon (no matter, 'tis plain, what *Religion* ſhe was of, or whether of *any*) *aſſociate* herſelf with thoſe People, as ſhe frankly owned, purely for this Reaſon, that their *plain Attire* became her, as ſhe thought, *more than any other*.

For a further Proof of this, how many, who never before were taken *Notice* of, have no ſooner put on a *Weed*, but they have immediately *commenced Beauties*, and had their *Admirers*? And this, where there has been no *large Jointure* or *Dowry*, to give an *Additional Luſtre* to their *Charms*.

So that, I think, it muſt be allowed, that *Gold*, *Pearls*, and *coſtly Array*, are commonly put on, rather out

(*x*) Hor. Lib. 1. Ode 5.

out of *Oſtentation of the Wealth*, than to *adorn the Perſon* of the *Wearer*. Which they are ſo far from doing, that they rather *caſt* a *Shade* upon the *Beautiful*; and, if they be *otherwiſe*, ſeldom fail to render them more *conſpicuouſly diſagreeable*. The *Richneſs* of their *Habit* may *create Reſpect*, but ſeldom *procure* them *Admirers*; unleſs among the moſt *Injudicious*. For, as that great Man, *Sir Walter Rawleigh*, obſerves, in his *Advice to his Son* (*y*) *no Man is eſteemed for gay Garments, but by Fools and Women*. I think he ſhould have ſaid, the *weakeſt* of *them too*. His own *Contempt* of which, he plainly ſhews in the *humorous Title* he gives to that ſhort *Chapter*; which is this, *Brave Rags are ſooneſt out of Faſhion*.

A *great Genius*, as the *Poet* obſerves, (*z*) is ſometimes to be found in a *plain*, *mean*, and even *ſlovenly* Dreſs. *This* alſo is an *Abuſe*; and the *Body* may be *too much neglected*, but a *richly adorned Mind* is rarely to be met with, in an *exquiſitely gay and glittering Suit*. As thoſe *Flowers*, which are moſt *beautiful*, and which are *painted* with the greateſt *Variety* of *Colours*, ſeldom have any *intrinſic Virtue*, but are commonly of the *leaſt Uſe* and *Service*.

And yet, to *dreſs well*, *i. e.* in other Terms, to have a *juſt Proportion* of *Lace* or *Embroidery*, and to *mix vari-*

(*y*) Lately reprinted, together with *Walſingham*'s Manual, and other Tracts.

(*z*) Ingenium ingens
Inculto latet——ſub corpore——

ous Colours with ſome ſort of *Taſte*, is a main *Ingredient* in the *Character* of our *modern fine Gentlemen*. When, to a *judicious* Perſon, an *Adept* in that *Science will*, yea muſt, be thought to have ſpent his *Time*, and his *Talent*, to very *trifling Purpoſes*. That I may not be thought *too ſevere*, this is a *Remark* of the *Son of Sirach*, who ſays, *(a) A Man's Attire, exceſſive Laughter, and Gait, ſhew what he is.*

But when I affirm, that *gorgeous Apparel* generally *betrays* an *inward Poverty*, I except *Perſons* of *high Birth*, of *great Rank and Quality*; to whom *Gold, Pearls, Diamonds, and coſtly Array*, are very *proper*; yea, perhaps, neceſſary; tho' not for *Ornament*, yet for *Diſtinction's ſake*. As alſo, all thoſe, who are *Servants*, *belong to*, or have any *Dependance upon*, *Courts*; and who conſequently muſt be *habited*, not as *they themſelves* always *pleaſe*, but as *others* ſhall *direct*.

Decency and *Ornament* being one *End* and *Deſign* of *Apparel*, that muſt certainly be allowed to be an *Abuſe* of it, which is ſo far from *adorning*, or *adding* any *Grace*, *Beauty*, or *Comelineſs* to the *outward Shape* and *Make*, that, on the contrary, it rather *renders* it *hideous* and *deformed*.

And here I cannot forbear mentioning a *ſervile*, and, I think, a *ſhameful* Piece of *Complaiſance*, which many of *our Sex* have very long, all Things conſidered, *given into*. Some

(a) Eccleſ. xix. 30.

Some of our *Neighbours*, whom we are willing, at any Rate, to *flatter*, (which is a *Vice* but of *late* crept in among us; which we but *awkardly*, at beſt, *perform*; and, in which, we ſhall never, ſo long as we are *Engliſhmen*, I hope, and believe, arrive to any great *Perfection* in) *Flattery*, I ſay, is an *Exotic Plant*; and ſuch as will not, unleſs *grafted on a foreign Stock*, thrive well in our Iſland; for we *are*, at leaſt we truly *were*, as the Poet ſpeaks,

Libera gens, cui libera mens, & libera Lingua.

Our *Tongues* will not readily come into it; and therefore the more Servile among us, are ſtudying *other ways* of doing the ſame Thing. Some of our *Neighbours*, I ſay, whom we are very willing to *compliment*, being not ſo well *proportioned*, not having that *Symmetry of Parts*, which we have, their *Hips* ſeeming to aſpire too near to an Equality with their *Shoulders*; (I ſay not this, God knows, to reproach *them*, but *ourſelves*.) *Theſe* fit their *Cloaths* to their *Make*; and, perhaps, are not unwilling to make a little *Allowance* in the *Waiſt*, *to ſupply* what is wanting in their *natural Shape*. Whereas *we*, on the other Hand, *contract* ours; and, by our *long diſproportionate Skirts*, look ſo like *Ideots*, (for in this Manner, formerly, we were wont to dreſs them) that one can ſcarce forbear thinking, that they are but too well *entitled* to a *Fool's Cap*.

O imitatores, ſervum pecus! cries the *Poet*, (*b*) theſe are *ſervile Imitators* indeed. And the other *odious Term* does but too *juſtly* belong to them; when they ſeem to offer their *Shoulders*, to receive any *Yoke*, which *they*, who can *gratify* them, ſhall have *Aſſurance* enough to put upon them.

Did any Men appear *better* than ourſelves, it would be *reaſonable*, it would be *natural*, to endeavour to be *like* them: But ſhall *we*, who are the *Envy* of *all*, be the *Apes of* any *other Nation*?

Hiſtory tells us, that ſome *Engliſh Youths*, taken by Pirates, being expoſed to Sale, in the Market at *Rome*, the Pope paſſing by, and obſerving them, (I think it was *Gregory* the Firſt) aſked, of what *Country* they were. And being told, they were *Angli*; *Angeli*, replied he. And being further informed, that they were *Heathens*, he immediately concerted Meaſures to reſcue ſuch *beautiful Slaves* from the *Captivity of the Devil.*

When *God*, and *Nature*, have done ſo much for us, ſhall we, by *Art*, I was going to ſay; but ſhall we, by our *Folly*, *ſervile Complaiſance*, and *Affectation*, endeavour to *be like* the People of any other Nation, who, in vain, muſt endeavour to *appear like* ourſelves?

If

(*b*) Hor. Lib. 1. Ep. 19.

If I am become a Fool in glorying, I reply in the Words of the Apoſtle, (*c*) *Ye have compelled me.*

Beauty and *Proportion* are *deſireable Things*; as they *ſet off*, and give a *Luſtre* to, every good Action. (*d*) They are *Talents* entruſted to us; and we are *accountable* for them. To *hide* and *bury* them muſt then be eſteemed a *Fault*; as proceeding from *Inſenſibility*, or rather a *baſe Ingratitude*, to our *great Benefactor*; who has, in this Reſpect, been more *liberal* to us, than to *moſt* of our *Neighbours* round us.

But leſt my Indignation ſhould carry me too far, I ſhall proceed in the

3*d*. Place, to endeavour to diſſuade from all *Exceſs* in Apparel, on Account of the *miſchievous Attendants*, and *fatal Conſequences of it*. And,

Rich and *coſtly Array*, eſpecially if it be *above* the *Condition* of thoſe who wear it, is apt to *diſorder the Head*, and to *fill the Mind* with *vain* and *idle Conceits*. *Pride* firſt ſets them upon *putting it on*; and, when it *is on*, it helps to *inflame* and *ſwell* their *Pride*. *Perſons* of *Quality* and *great Fortune*, who were *born to Eſtates*, and have always worn of the *beſt* of every Thing, are not ſo apt to be *hurt* by it. *They* are generally the *ſame*

(*c*) 2 Cor. xii. 11.
(*d*) Gratior eſt pulchro veniens de corpore virtus.

ſame Perſons, whether *dreſs'd*, or *in Deſhabille*; whether their *Cloathing* be of *wrought Gold*, of *Raiment of Needle-work*, ſuch as *Siſera's* Wife deſcribes, (*e*) or only a *plain Stuff*. But when *they*, who were formerly *cloathed* in *Rags*, or what was very *mean*, thro' ſome *lucky Accident*, as inheriting the *Induſtry*, or perhaps the *Iniquity*, of ſome remote Relation, do *arrive to great Wealth*; and, as it is uſual in ſuch Caſes, take all Occaſions to *make a Shew of it*; I ſay, whenever ſuch are cloathed in *gorgeous Apparel*, they *know* neither *themſelves*, nor *any one elſe*. They think themſelves quite another *ſort of Creatures*, from what they were before; yea, they ſcarce think themſelves *Creatures*: But firſt make an *Idol* of themſelves; and then expect to be almoſt *adored* by others; by every one, at leaſt, that is not ſo *richly attired* as themſelves.

Horace tells us (*f*) of one *Eutrapelus*, a Perſon of a moſt *refined* and *deviliſh* Malice; who, if he took a Diſlike to any Perſon, under a Shew of Friendſhip, made him a Preſent of a very rich Suit of Cloaths. He was, it ſeems, an old *Courtier*; and had learnt from long Obſervation, that *ſuch Attire* always carried a *poiſonous Infection* along with it; which very rarely failed to *work ſtrongly*

(*e*) Judg. v. 30.

(*f*) Eutrapelus, cuicunque nocere volebat,
Veſtimenta dabat pretioſa. Beatus enim jam
Cum pulcris tunicis ſumet nova conſilia & ſpes:
Dormiet in lucem, ſcorto poſtponet honeſtum
Officium, nummos alienos paſcet; ad imum
Thrax erit, aut olitoris aget mercede caballum.

ſtrongly upon the Minds of thoſe who wore it. That with this *new Finery*, they put on *new Thoughts*, took up *new Purpoſes*, ſoon began to be *idle* and *lewd*, and entred upon ſuch *Courſes*, as muſt inevitably bring them to *Beggary* and *Want*.

The ancient *Greeks* have a Saying, *(g) that the Gifts of Enemies are fatal, and prove injurious to the Receiver.* And, for a Proof of the Truth of this Aſſertion, ſome have collected ſo many Inſtances, as would make almoſt any Perſon, who has the leaſt *Tincture* of *Superſtition*, cautious how he received any thing, tho' in itſelf ever ſo harmleſs, from ſuch as bore him no Good-will.

But the Miſchief, theſe rich Preſents proceeded not from any *Fatality*, if I may uſe that Word, in the Things themſelves; nor from the *Malignity* of the *Will* of the Giver; but was the *natural Effect* of that *Pride* and *Vanity*, which theſe inſpired.

If we make the *clear Purchaſe* ourſelves; if the *miſtaken* Affection of our Parents, or deareſt Friends, who love us as the Apple of their Eye, beſtow them upon us; yet *rich and ſplendid Attire*, from what Hand ſoever it comes, will ſeldom fail to make the Wearer *giddy*, *vain*, and *idle*; and cauſe him to run into many *Extravagancies*.

I could

(g) Ἐχθρῶν ἄδωρα δῶρα, κ᾽ οὐκ ὀνήσιμα. Soph.

I could give a notable Inſtance of this Effect from a ſomething-like Cauſe, in a Perſon who maintained himſelf and Family in an handſome Manner, by his Induſtry and working at his Trade; (*b*) till (unhappily for him) he was elected Mayor of the Corporation in which he lived. On which Occaſion, being cloathed in *Furr*, and having a *Silver Staff*, according to the Cuſtom of the Place, put into his Hand; he, from that Day, *put off* his *Aporn*, *laid aſide* his *Tools*, bid adieu to all manner of *Labour*, and, in a ſhort Space, ſunk into the loweſt *Poverty* and *Want*.

Shall any of us then be an *Eutrapelus* to himſelf? or, ſhall we take the ſame Method to *corrupt* and *debauch* our Children, which he did to *ruin* thoſe who had diſobliged him? For, as I ſaid before, from whatever Hand theſe *ſhewy Things* come, they have a natural Tendency to make the Mind *light* and *vain*.

And not only to *Children*, but to *Servants* alſo, ſome Regard ſhould be had, in this reſpect. A bare *Livery* has turned the Head of many an honeſt and induſtrious Servant. And ſeveral, who were faithful and diligent in a *plain one*, have, I doubt not, been quite overſet by one that was more *gaudy* and *richly laced*. Thus *gorgeouſly apparelled*, they immediately are apt to forget their Condition, and to imagine themſelves *Gentlemen*: For who *finer* than they? They will therefore leave *Labour*, and all

(*b*) A Carpenter.

all *ſervile Employments*, to thoſe who are more meanly clad. They are above all this; this by no means *ſuits with* their *Habit*: For, to what purpoſe is all this *Finery*, if it be not ſeen? Hence naturally proceeds *Idleneſs*; and from *Idleneſs* as naturally proceeds *Wantonneſs*, and all manner of *Debauchery*; ſo that they are commonly *ſtript* of all manner of *Virtue* before they are out of their *Livery*. Their *Bodies* are *ſoftened* and *enfeebled* by *Intemperance*, *Luxury*, and *Idleneſs*; and, as before, they would not, ſo now they *cannot*, work.

For the *Vices* of *Sodom*, as they are reckoned up by the Prophet, (*i*) *Pride*, *abundance of Idleneſs*, *and Fulneſs of Bread*, are cloſely linked to each other, and generally go together. *Pride*, eſpecially of this kind, is always attended with *Idleneſs*, and *miſpending* of *Time*. *Many*, 'tis true, do *admire* their own *ſumptuous Apparel*, and *themſelves more*, in it; but it is not for this alone, that they are at all this *Expence* and *Trouble*. They muſt *attract* the *Eyes*, and *raiſe* the *Admiration* of others. After, therefore, they have ſhewn themſelves to their *private* Acquaintance, away they hurry to Places of *public* Concourſe; to *Court*, to the *Park*, or to ſome *Theatre*; not ſo much for any *Converſation*, *Diverſion*, or *Entertainment*, that is to be met with at any of theſe Places, as to *expoſe* their *Finery* to *View*; and to be *ſtared at*, and *admired*, for the *Richneſs* of their *Habits*.

(*i*) Ezek.

This Vanity chiefly *fills* our *Theatres*; *this* has much contributed to the *encreaſing* the *Number* of them; *this* occaſioned ſo many *Petitions* in their *Favour*, when an *honeſt and well meant Zeal* was lately exerted, to *ſuppreſs*, or *leſſen the Number* of them. It is *Idleneſs*, I ſay, which chiefly *fills* our *Theatres*: For, did they, who moſt frequent them, know well what *to do with* themſelves; did they know how *to employ* themſelves, they would not *countenance*, or be *preſent at*, our *modern* Performances; which are ſo *profane* and *lewd*, as to *offend* every *ſober* and *modeſt* Hearer; and yet too *dry* and *jejune* to pleaſe the *Atheiſtical Wit*. To keep the Audience awake, they are obliged, by *way* of *Deſert*, to have Recourſe to *Farce* and *Machinery*, fit only to pleaſe *Children* and *Perſons* of the *loweſt Taſte*. And yet, were theſe Entertainments, if they may ſo be called, ten times lower, if poſſible, than they now are, would BAD itſelf admit of it; ſo long as we continue ſuch a *vain*, *idle*, and *trifling* People, and we have One Shilling in our Pockets, they would not fail of Encouragement: But what muſt our *Neighbours* think of us! If they make an *Eſtimate* of us, from our late *Dramatic Performances*, and more eſpecially from thoſe which have had the greateſt *Run* (*k*) (and why ſhould they not) they muſt needs take us to be the moſt *empty*, *trifling*, *inſipid* Wretches in the Univerſe.

The Original Deſign of the *Drama* was, to *inſtruct*, as well as to *entertain*; to invite, in the moſt powerful Manner,

(*k*) Hurlo Thrumbo, Tom Thumb, *&c.*

Manner, to Virtue, by the *Reward* given to, and the *Succeſs* which always attended it: And to *deter* and *diſſuade* from Vice, by the *Puniſhment* inflicted upon the *Offender*. It was very early, indeed, *abuſed*, to the Deſtruction of the moſt *virtuous* Perſon of the Time. (*l*) But now, as the World is generally wicked, and they are willing to be ſoothed in their Faults; Vice rather meets with the Reward: And the Poets *Buſineſs* is, in order to pleaſe, to *ſtrike at Virtue* itſelf.

And as this *Idleneſs* fills the *Theatre*, ſo it ſends many, tho' not all, to the *Opera*: For many, *too many*, alas! are ſtrangely *bewitched* with the *ſoft Delights* of *Muſic*; are in the higheſt *Raptures* during the *Performance*; and almoſt *adore* the *Perſons* of thoſe who can ſo *entertain* them. But, how muſt it ſhock a *Perſon*, that is *Engliſh-born*, and *Engliſh-bred*, to ſee thoſe of the *higheſt Quality careſs*, and pay the greateſt *Court*, to a *foreign*, *beggarly Songſter*; whom they can never *oblige* with the moſt *Princely Gratuity*; ſhould they give him one half of their *Revenue*, the *Wretch* would think them *overpaid* with one ſhort *Blaſt* of his Breath; tho' even *that*, too, be *extorted* from him with much more *Importunity*, than it is worth.

I muſt beg their Pardon, for calling them *beggarly*; but *ſuch* they *were*, and that they *are* not *ſo* now, is owing to the *Weakneſs* and *Shame* of many among us,

(*l*) Socrates.

who have exceeded the Folly of him, the Poet has left upon Record, who exchanged χρύσεα χαλκείων. (*m*) But theſe have given *maſſy Gold*, for an *empty Sound*; a *Bank Note*, of *intrinſic* and *real Value*, for a *warbling Note of the Throat*, which *periſhes* in the Uttering; or, to ſpeak more *plainly* and *properly* (and which was always looked upon as a *Mark* of the greateſt *Folly*, according to a Saying ſtill in uſe among us) have parted with their *Money* for a *Song*.

Did the *Angelic* Perſons, as they are often called, only carry off our *Money* (tho' I fear, we cannot, at this Time, very well *ſpare* it) it would be tolerable, provided they left us *Virtuous*: But, alas! theſe *ſoft Airs inſinuate* themſelves into, and *ſoften* our Minds; have a Tendency to promote *Sloth*, *Senſuality*, *Wantonneſs*, and all manner of *Luxury*; which never fail to ruin any People.

The Prophet *Iſa.* iii. 16. —— pronounces thus of the Daughters of *Sion*, *viz.* That, *becauſe they are haughty, and walk with ſtretched out Necks*, (which they, who think themſelves finer than others, ſeldom fail to do) *and wanton Eyes*, looking every way, and diſpenſing their Glances, *walking and mincing, as they go, and making a Tinkling with their Feet*: After which, he gives a long Detail of the *Mundus muliebris*, or *Female Wardrobe*,

(*m*) Glaucus in Hom.

Wardrobe, and *Furniture* of the *Dreſſing-table*, *the tinkling Ornaments of the Feet*, *their Cawls*, or Net-work, *their round Attire like the Moon. The Chains*, *and the Bracelets*, *and the Mufflers*, or ſpangled Decorations; *the Bonnets*, *and the Ornaments of the Legs*, *and the Headbands*, *and the Tablets*, *and the Ear-rings*; *the Rings and Noſe-jewels*; *the changeable Suits of Apparel*, *and the Mantles*, *and the Wimples*, *and the Criſping-pins*; *the Glaſſes*, *and the fine Linen*, *and the Hoods*, *and the Veils*; *all this Bravery*, ſays he, *the Lord ſhall take away*. And adds, *that inſtead of a ſweet Smell*, *there ſhall be a Stink*; *and inſtead of a Girdle*, *a Rent*; *and inſtead of well-ſet Hair*, *Baldneſs*; *and inſtead of a Stomacher*, *a Girding of Sack-cloth*; *and Burning inſtead of Beauty*. He tells them, *ver.* 25, 6. that the *Vengeance* ſhall be *general. Thy Men ſhall fall by the Sword*; *and thy Mighty*, *in the War. And her Gates ſhall lament and mourn: And ſhe*, i. e. Sion, *being deſolate*, *ſhall ſit upon the Ground*. The *Men* were, in all Probability, as bad as the *Women*; yet the Prophet here ſeems to imply, that for the *Sins* and *Vanity* of *theſe* chiefly, this *Deſtruction* ſhould come upon them.

And no wonder, when it is conſidered, that *Children*, in their firſt Years, are the particular *Care* and *Concern* of *theſe*. *A prudent Woman*, the wiſe Man tells us, (*n*) *buildeth her Houſe*; ſhe lays the *Foundation* of *Religion* and *Virtue*, by early *inſtilling good Principles* into their *tender*

(*n*) Prov. xiv. 1.

tender Minds; putting them betimes in *Remembrance* of their *Creator*; of the *Relation* they ſtand in to *God*; that *He* made them, and not *they* themſelves: And that therefore they muſt not live to *themſelves*; but to *Him* that *made* them, that they might *ſerve* Him. Theſe *Precepts* ſhe *animates* by a good *Example*; without which, the beſt *Admonition* and *Advice* in the World will make little or no *Impreſſion*. The *vicious Inclinations*, which naturally ſpring up, and ſoon diſcover themſelves, ſhe carefully *checks*, and *keeps down*; and *waters*, and *cheriſhes* every *good Diſpoſition*. This *Care* ſhe doth not *delegate* to another, knowing, that a *Neglect*, in this Caſe, is like an *Error* in the *firſt Concoction*, ſcarce to be *rectified* afterwards; and that, where *Religion* and *Virtue* have not been *early planted* and *cultivated*, *Wickedneſs* and *Vice* will grow up apace; and that, 'tis to no purpoſe to ſow *good Seed*, when the *Soil* is over-run with *noiſome Weeds*.

Theſe *Daughters of Sion* were ſo taken up with *decking* and *adorning* their own *Bodies*, that they had no leaſure to *cultivate* their *Childrens Minds*; ſo that the next *Generation* muſt be as *bad*, or *worſe*, if poſſible, than themſelves. No wonder then, that God ſo ſeverely threatens *that* City, for the *Pride* and *Vanity* of *theſe Women*; who thereby *propagated* Vice and Wickedneſs to future Generations.

A *prudent* and good Woman, I ſay, *thus buildeth her Houſe*; and doth not *delegate* the Care of her Children to others. But, as *Timothy*'s Mother *Eunice* did him, (*o*) ſhe makes them, *from their Childhood, acquainted with the Scriptures*; and early implants *that Wiſdom* in them, which *alone is able to make them wiſe unto Salvation.*

And among ourſelves, in former Times, *Perſons of great Quality* did not think themſelves *above* this *Employment.* The great *Lord Treaſurer Burleigh*, writing a Letter of Advice to his Son, acquaints us, at the Beginning of it, (*p*) *that his Infancy was governed by the tender and godly Care of his matchleſs Mother.* But for this Work, few of our *great Ladies* have either *Leiſure* or *Inclination.* For, let us conſider how the *Time*, not of all, I hope, but of too many 'tis certain, is almoſt every Day employed.

Being deeply engaged at *Quadrille* over Night, and the *Hours ſweetly gliding away*, the *Sun*, inſtead of a *Candle*, lights 'em to their Beds; where they commonly ſleep till about Noon. However, *with much ado*, they get *dreſt* by *Dinner*, about the Time the *Ancients* uſually ſupped. After which, the next Thing is, either to *pay*, or *receive*, Viſits. Thence to a *Play*, or *Opera*; to an *Aſſembly*, or the *Drawing-Room.* And when theſe Diverſions are over, then *down* they *ſit again* to *dear Quadrille.*

(*o*) 2 Tim. iii. 15.

(*p*) Reprinted with *Walſingham*'s Manual; and worthy to be read, and conſidered, by all young Gentlemen.

Quadrille. Here is no *Room* or *Space*, to take any *Care* of the *little ones* in the *Nurſery*. Or, if there were, God knows, that, generally ſpeaking, there is but *little* Inclination among them for it. With ſome, a *Dog*, or a *Monkey*; but with more, *Spadille* and *Baſto*, are the *prettieſt little Things* in the World; much *dearer* to many Parents than their *Babes*: And ſo intent are they upon picking up their *Matadors*, that they quite forget they are *Mothers*.

Thus the Children are left to the *Care* of Servants; or, to ſpeak more properly, put into the Hands of *careleſs* Servants. And *when Father and Mother forſake*, or neglect them, *God*, in Mercy, *may take them away*: But it is hardly to be expected, that Servants (who are generally more *modeſt*, than to be *better* than thoſe who employ them) ſhould take any great Pains to take and *bring them up in the Nurture and Admonition of the Lord*. And being thus *trained up*, or rather, *untrained* to any thing that is good and virtuous, it is next to impoſſible, that they ſhould be *better* than their *Fathers*, or more *wiſe* and *religious* than their *Mothers*. And if *Sion* be ſo ſeverely threatened, we, who ſo cloſely copy after them, have but too much Reaſon to apprehend, that the ſame Deſtruction is drawing nigh nnto us.

I would not be thought to condemn all manner of *Play*: No, it is a very proper *Diverſion*, after *Labour* or *Study* (*r*). For the *Mind* of Man (as the Fabuliſt well

(*q*) Here, I apprehend, ſome will be apt to ſay, as angry as he is at *Quadrille* the Parſon, *I'll* warrant you, loves a Game at *Whisk*.

well expreſt by the *unſtrung Bow*) muſt ſometimes be relaxed: For, ſhould it be kept always *intent* upon *Buſineſs*, it would ſoon *loſe* its *Vigour*; toward the *Support* of which, *Sports* and *Diverſions* are *almoſt*, if not *altogether*, as neceſſary as *Sleep* and *Reſt*, for the *Refreſhment* of the *wearied Body*. 'Tis certain there are many *worſe* Ways of ſpending a Winter Evening; but then it is to be conſidered, as a *Diverſion*, to *relieve* the *Spirits* after Fatigue; and not to be a *continual Practice or Employment*. But ſo *immoderately fond* are a great Part of the World of this Game, not long ſince introduced among us, that almoſt all the *Hours* they are from it, ſeem *tedious*, *dull*, and *inſipid*.

It were to be wiſhed, it had never come among us, as it robs ſo many of ſo much *Time*, which was given them for *better Purpoſes*.

But the *Loſs of Time* (tho' the moſt precious Thing in the World) is not *all*; many *loſe* more *Money* than they can *well* ſpare; and, if I am rightly informed, ſo much *Room* is there for *Fraud* and *Colluſion*, that they who *loſe* not their *Money*, do often *give up Truth*, *Honour*, and *Integrity*, which ought not to be *parted with*, for all the *Money* in the World. But further,

2*dly*. Not only *Idleneſs*, but *Fulneſs* of Bread alſo, or *Luxury in eating and drinking*, doth generally go along with this ſort of *Pride*.

In the *Parable* of the rich Man, the Character given of him is this, That *he was cloathed in Purple and fine Linen*; *and fared ſumptuouſly every Day.* (*s*) 'Tis true, all that *dreſs* are not *Epicures*: But the Reaſon generally is, all have not wherewith to *furniſh out* two ſuch *expenſive* Vanities. But were they as *rich* as the Perſon there mentioned, they would not only be *cloathed*, but *fare alſo*, as *he* did; as is evident from the *general Luxury*, but too viſible among us. Almoſt every one is as expenſive, in every *Branch* of it, as their *Circumſtances* will *admit*; and many very far *beyond* them: And where they are *crampt* in their *Fortunes*, ſome will indulge *this* Vanity, others that, according to their *different Taſte* or *Humour*. In ſome Houſes, *Silks and Sattens* (according to an old Proverb of our own, (*t*) *put out the Fire in the Kitchen*; and in others, the *Smoke* of the *Kitchen tarniſhes the Furniture of the Wardrobe.* Some pinch their *Bellies*, to lay it out on their *Back*: But they who can indulge *both*, ſeldom fail to do it: And, indeed, we are arrived to the greateſt Height of *Luxury*, with reſpect to our *Tables*.

There is ſcarce any part of the World, which abounds with all manner of Proviſions to that degree as we do. We have wherewith, not only to ſatisfy the *Cravings of Nature*, but alſo the *Wantonneſs of Appetite*: But *plain* eating, even of the beſt, and greateſt Variety of Meats, will not *ſatisfy* us: No, we muſt fetch Perſons from every

(*s*) Luke xvi. 19.
(*t*) Mr. J. Ray's Collection of Prov. p. 24.

every Quarter, to *beat* and *ſlice*, to *mince* and *mangle*, to *confound* and *adulterate* with *unnatural Mixtures*, our *well-fed*, and *well-taſted*, Proviſions, before we can eat them. *Theſe*, in their own Country, were, in ſome meaſure, *forced* to uſe theſe Arts, for *want* of that Plenty with which *we abound*. *This* was the *Original* of their *Ragouſts*, *Gallimawfreys*, &c. They *disfigure* and *diſguiſe* their Diſhes, that the ſame Thing may ſeveral times be *ſerved* up, and *appear*, *undiſcovered*, in *different* Shapes: But is it not *ridiculous*, that our *Plenty* ſhould *ape* their *Penury*; and that we ſhould do, *out of Choice*, what they are obliged to, *out of Neceſſity*?

Thus do we *debauch* our Stomachs; and thereby fulfil the old Proverb, *that God ſends Meat, but the Devil Cooks.* God has given us *Meat* to ſatisfy our *natural*, and our Luſts and Wantonneſs provide *Cooks*, to pamper our *artificial*, Appetites. One Diſh is to *fill*, and a ſecond to *whet* and *provoke* the Appetite againſt another comes. (*u*).

Our Sin, in this reſpect, is much greater than *that* of the *Iſraelites*, the Pſalmiſt mentions; (*w*) *God*, he there tells us, *had given them Bread from Heaven: but they required Meat for their Luſt.* (*x*) God has ſent us abundance of *Meat*; and we require *Sauce*, for our more *wanton*

 Cravings.

(*u*) ——————————Qualia laſſum
Pervellunt Stomachum. Hor.
——————————Quibus eſis
Languidus in cubitum jam ſe conviva reponet. Ibid.

(*w*) Pſalm lxxviii. (*x*) Ver. 18.

Cravings. *God*, as we are there told, *(x)* by a *Miracle*, *ſlew the wealthieſt, or fatteſt, of them:* But *we*, by our *Spices*, ſo *inflame* and *impoveriſh* our Blood, that unleſs *God works a Miracle*, and alters the Nature of Things, we muſt ſoon *deſtroy* our ſelves. Hereby certainly we *anticipate* old Age; upon which Account, *Sir W. Rawleigh* cautions his Son againſt the Uſe of them: (*y*). Tho' this ſort of *Luxury* did not generally prevail at that Time. No, the Tables of our Fore-Fathers were covered with *ſubſtantial* Diſhes; and the Poor were filled with the *Fragments* which remained; whereas now, there is nothing of this kind to be there ſeen: nothing but *foreign Kickſhaws*, and various kinds of *Meſſes*, with *hard Names*. And this is called *eating well*; when they themſelves *know not well* what they eat. This too is done at a moſt *extravagant* Expence; and yet ſo far are the *Poor* from having any Share, that there is not ſufficient for the *Family*; a good part of which is commonly put to *Board-wages*.

In ſhort, we have *really* no more Occaſion for *Foreign Cooks*, than we have for *Foreign Taylors*; and yet, alas! How many are there among us, who can neither think *themſelves*, nor their *Victuals*, *well dreſſed*, without them. *This is a ſore Evil*, and calls aloud for Reformation.

There

(*x*) Pſalm lxxviii. 31.
(*y*) In his Advice, before quoted.

There is *another* Piece of *Luxury*, if it may be ſo called, which almoſt univerſally prevails among us; which, whether it be owing to *Idleneſs*, or *apiſh Imitation*, or both, I can't determine: And that is, *taking of Snuff* in immoderate Quantities; which ſome of the *meaner* Sort do, to ſuch *Exceſs*, as renders them *incapable* of *Service*, and almoſt *uſeleſs* to *themſelves* and *others*. They will rather go without proper *Food* (*that*, indeed, is no great *Puniſhment* to them; it may therefore be of *Service*, where Proviſions are ſcarce) yea, they will be *cloathed* in *Rags*, or go even *uncloathed*, rather than not gratify this *unnatural* Appetite. What, *in the Name of God*, is there ſo *bewitching* in this *various-ſcented* Duſt, that for the ſake of it, ſo many of the *fair Sex*, in particular, ſhould be content to part, not only with their *Health*, but their *Beauty* too, accounted, by many of them, far more *valuable* than the *former*. For, it not only *ſhortens* the *Days* of many, but even *anticipates* the *Fate* the *poor* Aſs, in the Fable, ſo much *dreaded*; by *tanning*, or rather, *making Parchment of their Skins*, even whilſt they are *alive*.

Now, when theſe three Sins, *Pride* of *Dreſs*, *Idleneſs*, and *Fulneſs* of *Bread*, are in *Conjunction*, as the Prophet tells us, (*z*) they were in *Sodom*; and it is very plain they are ſo in *too many* among ourſelves; it is not to be wondered at, that, as the Scripture ſpeaks, (*a*) *the Men of Sodom were wicked, and Sinners before the Lord, exceedingly*,

(*z*) Ezek. xvi. 49. (*a*) Gen. xiii. 13.

ceedingly, ſince *each* of theſe *ſingly* is an *Incentive* to *Lewdneſs*. *Coſtly Array*, and *gorgeous Apparel*, not only *betray a light Mind*; but have alſo, as has already been ſhewn, a *natural Tendency* to *Wantonneſs*.

Idleneſs alſo contributes *not a little*. Yea, the Poet ſeems to ſay, that if a Man be *idle*, he muſt of courſe be *lewd*. (*b*) *David*, the *Man after God's own Heart*, was a *ſad* Inſtance of *this*: Whilſt he was engaged in Wars, and haraſſed with Difficulties, no one more *holy*, *pure*, and *innocent*, than he; but living in *Idleneſs*, and *indulging* himſelf in *Eaſe* and *Pleaſure*, he fell into the *foul* Sin of *Adultery*. And *how* he came to do ſo, we are told, (*c*) *He roſe from his Bed at Even-tide*; he had been taking an *idle Nap in the Afternoon*. And he, that *has nothing to do*; or ſo lives, as if he *had nothing to do*, will ſoon *do ſomething* that he *ought* not.

And then, as for *Fulneſs of Bread*, that is the *greateſt Incentive* of all others. It is an uſual Saying, *Sine Cerere & Baccho Venus friget*. And the Prophet *Jeremy* obſerves, of the *Iſraelites*, that when they were *as fed Horſes*, the next thing was, *they neighed after their Neighbours Wives*. (*d*)

I ſay, if each of theſe *ſingly* do ſometimes *hamper* us, how can it be ſuppoſed, that even they, who by the *natural*

(*b*) Quæritur Ægyſthus quare ſit factus Adulter?
In promptu cauſa eſt: Deſidioſus erat. Ovid.
(*c*) 2 Sam. xi. 2. (*d*) Jer. v. 8.

natural Temperature of the Body, are moſt *chaſte*, ſhould yet be able to *break* this *threefold* Cord? No, whenever *Pride*, *abundance of Idleneſs*, and *Fulneſs of Bread*, are *indulged*, there, even the *worſt* of the Sins of *Sodom*, we may expect will be *found* too.

But further, *this ſort* of Pride, without any of thoſe *Retainers*, is *dangerous*, and *to be avoided*, as it is an Enemy to *Religion*, *Charity*, and *Juſtice*. And,

1*ſt*. It is an Enemy to *Religion*. In our Baptiſm, *we promiſed to renounce the Pomps and Vanities of this wicked World*. Now *Dreſs*, *beyond our Rank and Abilities*, is certainly to be *reckoned* among *theſe*: And if our Bleſſed Saviour forbids us to be anxious, even about *neceſſary Raiment*, (*e*) it is doubtleſs *inconſiſtent with* our *Profeſſion*, to have our *Heads run upon Finery*, and to be *over-delighted* with it. And further,

It is apt to *intrench upon* our *Time*; ſo much of which is often employed in *tricking up* the *Body*, that little, or none, is left for *Devotion*, and *adorning* the *better Part*, *the Soul*.

It likewiſe prevents being *early* at the *public Worſhip* of God; whither many will not go, unleſs *dreſt at all Points*, *glittering* with *Gold*, and *ſparkling* with *Diamonds*; which may, perhaps, be *proper* for a *Theatre*, but

(*e*) Matt. vi. 8.

but in no wiſe for the *Temple*. No, when we go to the *Houſe of God*, to offer up *Petitions* for *Pardon* and *Grace*, we ſhould, indeed, appear in a *decent*, tho' not *gorgeous* and *ſhining Attire*: And nothing is *ſo becoming*, in that Place, as an *humble Deportment*, and a *grave Dreſs*. And, indeed, the Context ſeems to intimate, that the Words of my Text have a more eſpecial Regard to this Occaſion, (*f*) *I will, that Men pray every where, lifting up holy Hands, without Wrath and Doubting. In like manner* alſo, *I will, that Women*, eſpecially when they come to the public Devotions, *adorn themſelves in modeſt*, not gaudy, *Apparel*, &c. But further yet:

Rich and *gay Attire* is an *Hindrance* to Devotion, as it *diſturbs* the *Service*; *Attracting* the *Eyes*, and *diſtracting* the *Thoughts*, both of others, and of thoſe who wear them: For when *Perſons* come thither, as it is but too plain from the *Behaviour* of many, chiefly *to be ſeen*; they will certainly have ſo much *Curioſity*, as narrowly *to obſerve*, who they are who *do this*. I ſay, it is but too plain, from the *Behaviour* of many, that, *to worſhip God*, is not the *Buſineſs* of their coming to *his Houſe*; but rather, to be *gazed at* for their *Finery*, or *ſomething elſe*; and to be *admired*, and in ſome ſort *worſhipped* themſelves. And there are thoſe, who come thither, for *no other* Purpoſe, but *to do* this; who *ſymbolize* with the Church of *Rome* in ſome reſpect, only with this Difference; the Idolaters, in *theirs*, pay their Devotions to *dead Saints*; and in *ours*, to *living Sinners*. In

(*f*) 1 Tim. ii. 8.

In ſhort, ſo much *Ogling*, *Whiſpering*, *Bowing*, and *Complement*, is there now to be ſeen almoſt every where in the *Houſe of God*, during the Time of *Divine Service*, that a *Perſon* may come away from *hearing a lewd Play*, with *more* Innocence, than *many* now do from bearing, at leaſt pretending to bear a Part, in one of the *beſt compiled Religious Offices* in the World.

And, indeed, it is great Pity our Churches are not *better contrived* for Religious Purpoſes; but Men and Women ſit together *promiſcuouſly*; wherein they have departed from the *ancient Simplicity*, which ſtill remains in many of our *Country Churches*; where, the Seats being ſingle, the *upper* ones are filled by the Men only, and the *lower*, by the other Sex: So that, the *Men* ſee not the *Women* at all; nor the *Women* the *Face of a Man*, except the Perſon who officiates, during the whole Service. Were they all ſo, there would not, perhaps, be *ſo many* preſent; but *thoſe who were*, would probably *behave with more Decency* than now they do.

And, not only our *Indevotion*, but that *Infidelity*, which almoſt *univerſally prevails* among the *gay Part of the World*, is, in a great Meaſure, owing to this. They are not *Infidels*, from want of a *ſufficient Evidence* of the *Truth* and *Certainty* of the Chriſtian Religion: But they are concerned in *Intereſt*, to wiſh it were not true. When a Perſon ſpends his Time in *Idleneſs* and *Vanity*, continually *contriving new Scenes of Pleaſure*; and is every

Day, and Hour *entertaining* himſelf with *freſh Services* of *Delight*, as if he had nothing to do in this World, but only *to take his Paſtime in it*; he cannot *bear* to hear of *that Religion* which requires, *upon Pain of Damnation*, a ſtrict *Sobriety* of Life and Converſation. And a very *difficult* Thing, it muſt be allowed to be, *to convince any Perſon of the Truth of that, which he is by no means willing to believe.*

And that this *Infidelity* will, at long run, end in *Popery*, there is too great Reaſon to believe. I ſay, to run from *Infidelity* into *Superſtition*, is not ſo *ſtrange* and *unuſual* a Thing, as ſome perhaps may imagine: For *Infidelity* is a very *reſtleſs* and *uneaſy* State. Man is naturally a *Religious* Creature; and ſome *Religion* or other he muſt have to *reſt upon*, and *ſupport* his Mind, in his more ſerious and melancholy Hours. Man was made *to worſhip God*: And unleſs he *doth* this, ſome way or other, he can, in no wiſe *bear up* and *ſupport* himſelf. And where ſhould they, whoſe whole *Buſineſs* is *Pleaſure*; who ſpend all their Time in *Catering* for the *Luſts of the Fleſh*, and the *Pride of Life*, take Sanctuary, but in that Church which has *Muſic* of all kinds, to delight one Senſe; *Pictures*, *Pomp*, and *Pageantry* in abundance, for another; and, which is more than all, has *Indulgence* for the *Fleſh* too; which will allow them *to ſin*, and yet *to be ſaved*; and give them *Aſſurance of Heaven*, if they will take their Words, without being at the Trouble of *mortifying their Luſts*?

This

This the refined Politicians of that Church know very well: And accordingly, the Inſtructions given to the Emiſſaries they ſend among us, may briefly be ſummed up in two Words, *viz. Divide and Debauch.* They bear an irreconcileable Hatred to our eſtabliſhed Church, as knowing it to be the main Bulwark of the Reformed Religion. They endeavour, therefore, by all means, to *divide*, in order to weaken *ours*; But they know they muſt *debauch* us too, before they can make us *Proſelytes* to *theirs*. But,

2*dly*. It is an Enemy to *Charity*; not only as it intercepts what might otherwiſe be ſpared, for the Relief of the Diſtreſſed; but as it *indiſpoſes* to *Benevolence*, and *Acts of Kindneſs*. They, who are *gorgeouſly apparelled*, expect to be reſpected upon *that Account*; and, of courſe, they muſt think all who are not ſo, who are poorly clad, and in Rags, not worthy of any *Regard*. 'Tis upon their own *Finery*, that they value themſelves, and expect to be valued by others: And where there is none of this, they are ready to think there is no *Worth*; and that no *Reſpect* or *Conſideration* is due. What the Prophet ſays of the Voluptuous, (g) *they that lie upon Beds of Ivory, and ſtretch themſelves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the midſt of the Stall; that drink Wine out of Bowls, and anoint themſelves with the chief Ointment*, are not apt to *be grieved at the Affliction of* their

 Brethren.

(g) Amos vi. 6, 8.

Brethren. This, I ſay, is commonly as true of thoſe who ſtudy and admire *Dreſs*.

The rich Man, who was cloathed in Purple and fine Linen, and fared ſumptuouſly every Day, we read, *had no Regard to poor Lazarus*. Whether his *Vanity*, or *Gluttony*, was his *Favourite Vice*, we are not told; but, in the Account of him, the *Richneſs* of his *Attire* is firſt mentioned.

Now the Apoſtle bids us, (*h*) *above all Things, to put on Charity*. A Chriſtian then muſt by no means be ſo ſuperfluous in his Expences upon himſelf, as to leave nothing to beſtow upon others. Which of the two then ſhould ſuch put off; their *coſtly Array*, which is commonly the *Badge* of a *light* Mind; or *Charity, which is the Bond of Perfectneſs?* This is *Raiment, indeed*; a *Covering* for our *better* Part. By the *other*, we may poſſibly hide ſome Imperfection of the Body; but by *this*, the Apoſtle aſſures us, (*i*) *we may cover even a Multitude of Sins*; which is enough to convince every one of this Truth, that *that Perſon certainly dreſſeth the beſt, who cloaths the moſt*. But,

3*dly*. This *Pride* is often an Enemy to *Juſtice*. They who *will* be fine; who think *this* a moſt *deſireable* Thing; and accordingly, exceed their *Abilities* in their *Dreſs*,

(*h*) Col. iii. 14.
(*i*) 1. Pet. iv. 8.

Dreſs, will often be ſo, at *other Perſons Coſt*. And if it be *ridiculous to* pride ourſelves in *borrowed* Feathers, it is not only *ſo*, but *ſcandalous* in the higheſt Degree, to plume ourſelves in ſuch as are *ſtolen*, or, what is much the ſame thing, *never paid for*.

But it is time to draw towards a Concluſion; before I do which, I cannot but take Notice of, and lament, the Care that ſeems to be taken to *propagate Softneſs*, *Effeminacy*, *looſe and foreign Manners to Poſterity*.

I had before Occaſion to mention ſomething, which I ſaid muſt needs be ſhocking to all that were *Engliſh-born*, and *Engliſh-bred*: But where, alas! in a little Time, ſhall we meet with any *ſuch*, among *Perſons of Quality* and *great Fortune!* For, as I obſerved before, the Children of ſuch are commonly neglected in the *Nurſery*, by *thoſe* whoſe *peculiar Province* they are; and that no tolerable *Foundation* of *Religion* and *Virtue* is laid *there*: So, when they leave *that Place*, they are ſent to be educated by *foreign Maſters*; and the *Superſtructure* is generally agreeable to the *Foundation*.

I ſay, our *Public Schools*, where moſt of thoſe, who do *Honour*, and are capable of doing any great, either *Service* or *Diſſervice*, to their Country, were bred, are now in Diſeſteem: And they, who by their *Birth* and *Fortune*, *ſhould be Patriots*, are educated under *French Maſters*; where they commonly get a little *Smattering* in many Things;

Things; are *throughly*, indeed, inſtructed for a *Ball*, or *Aſſembly*; and almoſt *pert enough* for a *Maſquerade*; for the Diverſions of which (the innocent ones, I mean) *our Countrymen* are naturally qualified, in much the ſame Degree, as the *Aſs* in the Fable, was, to play with, and to paw, with his rude and hard Hoofs, his Maſter's Shoulders: But they who expect any great Improvement in *ſound Learning*, or any thing laudable or manly in Things of this Sort, will, probably, find themſelves miſtaken.

I ſhould be very ſorry to caſt any *unjuſt Reflection* upon thoſe *Gentlemen*, or to be thought to do this: Which, if any think I do, all I requeſt is, that they would look into both *Houſes of Parliament*, and into our *Courts of Juſtice*; and if they ſhall find but *three Perſons* (and certainly ſome Youths of fine Parts have been committed to them) who *ſhine*, or make any conſiderable *Figure*, either in the *Senate*, or at the *Bar*, that had their Education under *theſe Grand Profeſſors*, I will take *Shame* to myſelf, beg their *Pardon*, and acknowledge the *Injury*, in as public a Manner, as I now proclaim their *general Incapacity*, for the Charge they undertake.

We were wont to ſend our Youth *abroad* to much the *ſame Purpoſe*: But we have now ſo many *Nurſeries* of this kind, in, and all round, our *Metropolis* (and Encouragement they ſhall not want) that they can be ſufficiently inſtructed at home, at the ſame Time, to *deſpiſe*, and *diſgrace*, their *Native Country*, without that *Danger*, *Trouble*, and *Expence*. Nay,

Nay, *Effeminacy* is gotten, where we ſhould *leaſt*, and *laſt* of all, expect to find it, *viz.* into the Army. St. *Paul* writes thus to *Timothy*, (*k*) *Endure Hardneſs, as a good Soldier of Chriſt*: Intimating, that 'tis impoſſible to be a *good Soldier* of any Sort, without being able to *endure Hardſhip*. And who ſeem ſo little able to do this, as our Military Men, our *Cavalry*, I mean, who take Pains to look more *effeminate* than others, to *dreſs* like *Amazons*, and to be called, not improperly, (*l*)

Βριταννιδες, ου̃τι Βρίταννοι.

Were it not fora few *old Soldiers of the Queen's*, *Reliquiæ Britonum* (and a very few of them are left) a *maſculine Look*, and a *Soldier-like Face*, would rarely be to be ſeen among them.

Had the polite *Roman* Satyriſt lived in our Age, and among us, he would not have *reproached* a *General*, with having a *Looking-glaſs in his Field-Equipage*; (*m*) when every *private* Man, at this Time, ſeems to want *two*, at the leaſt, in order to *adjuſt his Hair*: Till which be done, he would be aſhamed to be *ſeen* even by his *Comerade*, (and, perhaps, would ſcarcely be *known* by him) and how then ſhould he dare to *look* his *Enemy* in the *Face*.

So

(*k*) 2 Tim. ii. 3.

(*l*) I hope the Freedom here taken, will give no Offence to the Gentlemen of the Army, as it comes from one, who is a Well-wiſher, and for many Years had the Honour to be related, to them.

(*m*). —Speculum— Geſtamen Othonis. Juv.

So very like are they to *Pompey*'s *Cavalry*, according to the Account *Plutarch* gives of them; (*n*) juſt ſuch *pretty Fellows*, moſt of them in the *Bloom of their* Age, and *Height of their Beauty*, that, 'tis to be feared, (tho' I queſtion not, but that they have the *Vis inſita*, as the Poet ſpeaks, (*o*) *The natural Bravery* of *Britons*; yet for want of the *Recti cultus qui pectora roborant*, not being *inured* to any kind of *Labour*, having little or nothing to do but to *dreſs* themſelves, and *addreſs* the Fair Sex; (the Fruits of which they commonly leave behind them) they would be too apt to *behave*, as they did.

For *Pompey*'s Horſe were *Romans*, they wanted not for *Courage*, and began the Attack, as the ſame Author tells us, with *great Bravery*: But *Cæſar* giving Orders to his fewer Troops, not, as was uſual, to ſtrike at their *Thighs* and *Legs*, but to aim at the *Faces* of the Enemy; they could not withſtand that *terrible Charge*; but clapping their Hands before their Eyes, choſe to turn, and expoſe their *Backs* to any *Danger*, rather than run the Hazard of a *Scar*, or *Blemiſh*, in their *pretty Faces*.

In ſhort, were we not otherwiſe aſſured, by thoſe *who* ~~[illegible]~~ *them*, one would be almoſt tempted to think, that they were kept for *State* and *Shew*, rather than for any *real Service*. Juſt as many others are, and truly very like to theſe, only *to load the Coach*.

Before

(*n*) In Vita J. Cæſaris.
(*o*) Hor.

Before I conclude, it may not be improper to anſwer an Objection, which the Advocates for Dreſs may poſſibly make to what has been ſaid upon that Head, *viz.* That in the making *rich brocaded Silks*, &c. many *Hands* are employed, and many *Families* handſomely maintained; ſo that this ſort of *Luxury* promotes *Trade*, and conſequently contributes to *enrich* the Nation; or, in a modern Phraſe, *that private Vices are public Benefits.* The Hiſtory of any Nation will ſhew the Falſhood of this; that, *not Idleneſs*, *Luxury*, and *Lewdneſs*, which are the never-failing Attendants on this kind of Exceſs; but *Induſtry*, *Sobriety*, and *Frugality*, do tend to *enrich*; and that *Religion*, *Juſtice*, and *Charity* (to all which this Vanity is an Enemy) are the *true Support* of a Nation. No, as *Sin is a Reproach*, ſo Luxury is certain Ruin, *to any People.* (*p*) And whatſoever miniſters to it, in every wiſe Government, ought to be diſcouraged.

Better is it that theſe ſhould be employed ſome other way; *better*, that ſome *few ſuffer, and that the whole Nation periſh not.* Otherwiſe, the Argument may be carried further, and the *Wanton* and *Intemperate* plead, that unleſs the *one* were *Lewd*, the *Bawd* muſt want *Bread*; and did not the other make a *Sot* and a *Beaſt* of himſelf, the *Vintners* would not be able *to pay their Rents.*

To conclude, at length, *Let the Women*, as my Text enjoins, *adorn themſelves in modeſt Apparel, with Shame-*

facedneſs

(*p*) Proverbs.

facedneſs and Sobriety; *not with broidered Hair, or Gold, or Pearls, or coſtly Array.* In which Words, the Apoſtle ſeems to intimate, and not without Reaſon, that 'tis no eaſy matter to appear *modeſt* and *ſhamefaced*, in a very *rich* and *gawdy* Dreſs. Nothing certainly *becomes* that Sex, ſo much as *Modeſty*; and they never appear more *amiable*, than when in *modeſt* and *grave Apparel.*

But ſuppoſe *coſtly Array* did *ſet of* their *Perſons*, yet ſhould it be conſidered, only as the *Ornament* of a *periſhable Body*, which will ſoon ſink into *Corruption* and *Rottenneſs*; whereas, would they endeavour *to be all-glorious within*; (*q*) would they ſtudy to adorn *that, which is not corruptable*, the *Soul*, with *Divine Graces* and *Virtues*; (a Work, in which too great *Pains* cannot be employed, nor too much *Time* ſpent) *theſe Ornaments* would not only pleaſe the better Sort of Men; but, as the Apoſtle aſſures us, (*r*) be alſo, *in the Sight of God, of great Price.*

And, *if any be otherwiſe minded*, I pray God they may live to *ſee* their *Folly*, and to *ſay, within themſelves, repenting, and even groaning for Anguiſh of Spirit*, (*s*) *what has Pride profited us! And what Good has Riches, with our Vaunting, brought us! All theſe Things are paſſed away like a Shadow.*

5 DE60

And,

(*q*) Pſ. xlv. 13. (*r*) 1. Pet. iii. 4.
(*s*) Wiſd. v. 3. 8. 9.

And, that they may do this, *to Purpoſe, before they go hence, and be no more ſeen*; and not, with them beforementioned by the wiſe Man, when it will be too late to be wiſe, utter *ineffectual* Sighs and Groans for ever and ever.

To prevent which, let us all daily pray, in the Words of holy *David*, (*t*) Lord, *Turn away our Eyes from beholding*, or admiring *Vanity*, *and quicken thou us* in *thy Way*. Grant this, O Lord, for the Sake of thy beloved Son, *Jeſus Chriſt*; to whom, with the Father, and the *Holy Ghoſt*, three Perſons and one God, be aſcribed all Glory, Honour, Might, Majeſty and Dominion, both now and for ever. Amen.

POSTSCRIPT.

I Apprehend, this Diſcourſe will not be reliſhed by FOPS, FOREIGNERS, and ſuch as have had the Misfortune to be educated under them: Yet, I flatter myſelf, they will give no Offence, either to any good *Chriſtian*, or good *Engliſhman*.

(*t*) Pſ. cxix. 37.

FINIS.

5 DEC60